

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.—ISAIAH.

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Saturday, January 9, 1864.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN SHEFFIELD, ON SUNDAY, NOVEMBER 29TH, 1863.

Present on the Stand—President George Q. Cannon, of the Twelve Apostles, Elder Joseph Bull, President of the Sheffield District, Elder Thomas Taylor, President of the Manchester District, Elder P. P. Pratt, President of the Nottingham Conference, and B. Stringham, H. C. Fowler, Travelling Elders in the Sheffield Conference, and Joseph Machin, Travelling Elder in the Manchester Conference.

Conference was opened at 10.30 a.m. Prayer by Elder C. Parkin.

After singing, Elder Bull said—I can truly say I am glad to meet with you in the capacity of a Conference; and, that the petition that has been offered up to our Father in heaven may be realized, we must fix our thoughts upon the object for which we have met together. I hope your feelings are the same as mine are, and then we can call down the blessings of our Father upon us. If we have come with these feelings in our hearts we shall be enabled to do so. I can rejoice in the Gospel of our Savior Jesus Christ; I love it more than ever; I can see the blessings it holds out to

every man and woman; it has been a source of joy to me ever since I obeyed the Truth, and I can recommend it to my brethren and sisters and friends. I realize our lot has been cast upon the earth when we have an opportunity of helping to establish God's kingdom, and I feel a desire to use what little ability I have to aid in bringing about his purposes, and it is for this purpose we have met together this morning, that we may enjoy more of his Holy Spirit and learn more of his will, that we may be better prepared to carry it out. I am happy to report this Conference in good condition, with but few exceptions; I have made myself acquainted with the Saints, and I know they are a better people than they were three months ago. They are increasing in good works. I have given all to understand if they are bringing disgrace upon the Church they cannot be numbered with us; a line of demarcation has been drawn, and they cannot continue it or they will find themselves outside of the Church. We have more than made up our loss in numbers occasioned by the last emigration to Zion. We

doing well and baptizing more or less all the time. Elders Stringham and Fowler, who have been laboring with me, I am pleased with—they have labored faithfully. I have only to say what is required, and it is done. We have good prospects for a further increase to the Church in the Conference. I will now give way for the brethren to represent their fields of labor.

Elder B. Stringham said—I feel well in standing before you to bear my testimony. I have felt well in meeting with you and feel thankful to the Saints for their kindness, and I pray God, my heavenly Father, that I may go forth and discharge my duties faithfully. I feel to desire an interest in the faith and prayers of my brethren and sisters, that I may go forth and counsel and build you up in the faith of the Gospel.

Elder H. C. Fowler said—I am pleased and grateful to my Father in heaven for the privilege I have of meeting with you this morning, and of expressing my thankfulness to Him. I can say, so far as my own feelings are concerned, I never felt so well as at the present moment. It has been pleasing to me to labor with the Saints and preach the Gospel when opportunity offered. During the time I have been out in the ministry I have enjoyed myself very much. I find the Saints kind and ready to do what the Priesthood tell them; there is a decided improvement they are doing well throughout the Conference, and they are more willing and obedient. This to me is satisfactory and pleasing. The Lord acknowledges my labors amongst the people. I desire to be humble and faithful in the discharge of my duty. I want the Holy Spirit to cultivate my mind that my labors may be satisfactory to my Father in heaven, and prove a blessing to the Saints and the world. I desire an interest in the faith of the Saints. I feel well in the Gospel, and pray that we may endure to the end.

Elder P. P. Pratt said—I can say that I rejoice in meeting with you. It is always a source of joy to hear of the Saints living their religion, for they are then growing in truth and are helping to bring about the purposes of God upon the earth. We

should be continually on the advance, that we can be living, active and growing members in the Church. I hope I may succeed in saying something which will help us to save ourselves. If we are not taking a course to exert an influence for good over our children, we are not doing right, for it is obligatory upon us to benefit them by our counsels and actions, so that we may live by the light of the Gospel. If we can obtain the Spirit of God it will teach us how to live; it will teach children to obey their parents; it will turn the hearts of the children to their parents and the hearts of the parents to their children—that is what the Gospel will do. I realize that in the Church of Jesus Christ we ought to live so that we may keep the light of our Father's Spirit with us. I rejoice in the contemplation of the Gospel, for it is calculated to draw out our minds and so reveal to us our relationship to God. Do we realize that we have received the Truth, and when the Gospel found us that we were in darkness—that it enlightened our minds, and that there is every inducement for us to live so that we may enjoy this light continually? I know this is the kingdom of God, and that it will overcome everything that is brought to bear against it. May God preserve us in the truth.

President Cannon said—I rejoice, my brethren and sisters, in meeting with you under such favorable circumstances this morning. I trust that every one who has come to meeting will profit by what they may hear, and that we will keep the light of the Holy Spirit with us, that we may receive power to go forth and attend to our duties better than we have done. The method that the Lord has of dealing with his children may seem strange, unless they have the light of truth to explain the why and wherefore of many things. There is a great deal of uncertainty in their minds—they do not understand why it is our Father does not reveal all truth when we know it is in his power. A great many wonder why we have not more power—a great many have doubted, and the Adversary has gained power over them. When we teach the people the necessity of faith, repentance,

baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, they saw this was scriptural and true, but thousands have rejected these things because they did not understand why God would not save them without gathering to Zion. When they are assembled together as in Ohio, Missouri and in Illinois, why does He not preserve them there? Why does He allow them to pass through suffering? He then went on to show that it was necessary that the Saints might have experience just as it is necessary that we should meet at Conference, so that we may receive line upon line, precept upon precept, and thus develope one principle at a time. The Savior did not receive all truth at once; showed that he received it from his Father by degrees and appreciated it; and as we are prepared to receive truth our heavenly Father will bestow it upon us—we will have power given us to struggle with our weaknesses and to overcome them, and we shall increase in purity and in every good work.

I rejoice exceedingly in hearing the reports of the Conference, for the prospects are bright and cheering. The Elders are going forth in different parts of the Mission, and the Lord is blessing their labors. I feel satisfied with most of them, but there are some who do not live up to their privileges. I realize we do not comprehend the height and the depth, the length and the breadth of the Gospel. Some are too formal, they do not approach our Father in faith, but draw near to God in a formal habit of prayer, of administering to the sick, also of confirming members in the Church. These are things in which we should be guided by the Spirit—not speak as some one else does, but speak as Elders of Israel, influenced by the power of God and inspired by him how to act, and go before him as a little child would go before his parents, and ask for the blessings you require. If you do not get them do not be discouraged, but live so that you can receive them. The leaders of this people in Zion have great blessings to reveal unto us, but their mouths are closed because the Saints are not prepared to receive them. We are too apt to measure

the things of God by the things of this world. May we have power to overcome the influences that are around us, and may God help us to overcome them and sit down on the right hand of our Father is my prayer. Amen.

After singing the meeting was adjourned until 2 p.m. Dismissed by prayer by Elder Thomas Taylor.

2 p.m. The meeting was opened; prayer by Elder B. Stringham.

The Sacrament was then administered. The Statistical and Financial Report of the Conference was read, showing that the Conference was out of debt and had a balance of several pounds on hand. It was motioned that the report be accepted.

Elder Thomas Taylor said—I feel very happy in meeting with you to bear my testimony and to express my feelings. Sheffield was the first place I labored in after my return from Zion, it therefore gives rise to feelings of pleasure to hear of the healthy condition of the Conference. I feel happy in hearing of your advancement; we should always make ourselves a part of the kingdom of God, and not look upon it as many of the people of the world do, to seek for the cheapest, but we should seek for the best, the truest, the purest, even the pearl of great price, and when we have found it, determine to possess it, no matter at what cost. We should then know that God is with us, and we would feel glad that we ever heard the Gospel, and, likewise, be anxious to make others acquainted with it. These are my feelings all the time, not only here but in my own field of labor. The unbeliever may despise and scoff at us for our faith; we have nothing to do with it, we are the servants of the Almighty, and we must set an example before others that will be worthy of imitation. I know this cause will continue to increase and will eventually accomplish all it ever proposed to do; this should encourage the Saints to diligence and faithfulness, and should stimulate them to practice the principles of the Gospel, that they may grow with the Work of God and thus become identified with it. He spoke of the folly of apostasy, and encouragingly for the Saints to

increase in faith and good works. We know God has revealed the Gospel, yet, he said, we cannot convey this knowledge to others except they obey the truth as we have.

Elder Joseph Machin said it was with mingled feelings that he arose to speak, and that it recalled many things to his mind, for he had been brought up in the Sheffield Conference. He knew that the Gospel was restored to the earth, and that he had been privileged to go forth and preach it to others, and his desire became stronger to continue in faithfulness to discharge his duty the longer he lived upon the earth. There were responsibilities resting upon him, and he felt to discharge them to the best of his ability. Said it was our own fault if we do not enjoy blessings. Desired to fight the good fight of faith and conquer every feeling which is not right.

President Cannon then presented the Authorities of the Church at home and abroad in the usual manner, and they were unanimously sustained by the Saints. He then said the brethren had been bearing their testimonies respecting the truth of the Work, and that he thought there were no people on the earth so fond of bearing testimony as were the Latter-day Saints, and the reason was, because they have a greater knowledge of the truth. Some may think it strange that Elders should be so fond of expressing their feelings. We profess to be different from others—we do not wish to be measured by their standard, it would be too high or too low for us, and we bear testimony because we relate our own personal experience. We do not go back years for the experience of others, but we testify of the blessings we have received, nor do we depend upon others for a knowledge of our God. He would rather hear the testimony of one who had a knowledge of God than to listen to words from the lips of the most eloquent of speakers. Why? Because he could understand him by the Spirit of God, and that would produce peace and happiness—and what would create these in him would likewise produce the same results in others.

To him the testimony of a living being was better than the wisdom

which has accumulated for ages in books, and the testimony of a living man, if true, was far superior to that of one who had been dead for hundreds of years. It has been said that the Latter-day Saints do not place any belief in the Scriptures; but on the contrary, they are the only people who do so, yet they are not like those who make the created greater than the Creator, by esteeming the book higher than the power that caused it to be written. The Latter-day Saints believe that same power now lives, and we cannot place too much value upon that belief; we should never fall into the habit of not testifying, for though our testimonies may be borne in meekness, if they be borne by the influence of the Spirit of God they will do good. That spirit of testimony which we have received is the same which was bestowed upon Moses and other Prophets of old, and it produces the same results in us as in them; it gives us the same power to overcome evil. It is true it does not give us power to become perfect all at once, but it is a never-failing source of intelligence, and will enable all to triumph who desire to do so and will labor for it. The Spirit of God will redeem from error and give truth to us, and will assuredly elevate all who trust in it, and they will become intelligent, great and good. This is the effect of truth in elevating man. It makes us understand the things of God. We say we appreciate the blessings that are placed in our possession, but what would we have done could we have realized a few years since that we should be brought into the Church? How many are there who never bow the knee in secret? How many are there in the Church who profess to know great and mighty things who neglect to attend to their prayers—who say, Wait until I get to Zion, and then I will attend to my duties. This was, he said, a very fallacious idea, for they might wait until the Temple was built, or until Jesus shall come, and they would continue to postpone, he feared, until it would be too late, the acquisition of fresh knowledge. There should be works corresponding with our faith, and we all know the man who post-

pones the accumulation of means for emigration—who spends all he earns and depends upon some one else to emigrate him, is often disappointed, while he who depends alone upon his own exertions, seeking for the assistance of the Almighty upon them, is prospered and blessed in all he does. He said he would like to impress the importance of this principle upon the minds of the Saints present, that they might discharge all their every-day duties, they then would increase in knowledge and intelligence, so that they may look back as an Elder from Zion does when he notes the time he has been away among the nations, for if he has done his duty he can look back with pleasure upon his labors.

After singing, meeting was dismissed with prayer by Elder H. W. Parkin.

At 6. 30. the meeting was again opened. Prayer by Elder Thomas Taylor. After singing, Elder Taylor said that he was very unexpectedly called upon, but he prayed he might be able to speak to the edification and comfort of the Saints, and that the strangers present might learn of our principles. When we first received the revelations of the Gospel we rejoiced in them, and having received blessings ourselves through obedience, we have a desire to extend them to others. He had been called to leave his home to travel thousands of miles to preach the Gospel, and he had done so with pleasure. When he first heard its principles as taught by the Latter-day Saints, they appeared to him so lucid and plain that everybody, he thought, when they had heard them as he had, must believe and embrace them. He spoke upon the necessity of obedience to the principles of truth as taught by the Savior and his Apostles, and also of the living oracles of the Lord upon the earth. Compared the teachings of the Apostles of Jesus with the teachings of modern revelation, and reasoned upon the necessity of the plan of salvation being the same in all ages.

President Cannon occupied the remainder of the evening, speaking upon the necessity of immediate revelation, displaying the laxity of the masses in relation to this principle, and showed

how those who had not been in possession of light had been opposed to it from the days of Cain down to our own day, and how foolish it was for people to fall in with the popular cry. He referred to the carelessness of the children of Israel in relation to receiving revelation for themselves, that they would rather stand aside and let Moses receive all revelation, and while he was doing so they made a golden calf and worshiped it. The Lord became angry with them for their transgressions, and would have destroyed them but for the pleadings of Moses. He dwelt very interestingly upon the effects of their rejecting revelation, and said it was not to be wondered at that the Lord gave none for so many hundred years when we reflect upon the contumely, cruelty and barbarity with which the servants of God had been treated by the people of the world in every age when God has revealed himself to man. Compared the condition of those who called themselves the servants of God previous to the coming of the Savior, and explained how tenacious the Priests and Levites were of their authority when the power of God did not, and had not for a long time, followed their administrations. So was it with those who now profess to be the authorized teachers of the people; they have not the revelations of Jesus to preserve them from error, neither does the power of God follow their administrations, and they are now as ready to persecute and to put to death those who come forth duly authorized to act for the Almighty, as the wicked ever were, and they manifest their origin by their evil deeds, whilst the servants of God manifest theirs by the gifts and blessings following all who believe. He brought forward many beautiful illustrations to explain these principles, and his words were listened to with profound attention. He likewise made some forcible remarks upon the proper training of children, showing that if we did not teach them the principles of the Gospel we should prove ourselves unworthy of them, and would be eventually deprived of them in eternity.

The Conference was unanimously attended by the Saints from the country

Branches, and a great many strangers were also present. An excellent spirit prevailed throughout the day, and all returned to their homes much benefited and blessed by the wise teachings and instructions imparted unto them.

The Conference was dismissed, and benediction offered up by President Joseph Bull.

On Monday, the day after Conference, a tea-party was held in the

meeting-hall, at which over 250 Saints and their friends were present. After tea, songs and recitations were given, and then President Cannon gave a very interesting account of the introduction of the Gospel on the Sandwich Islands. All enjoyed the entertainment, and they retired at an early hour amply repaid for their visit to the Conference and party.

JOSEPH BULL, President,
H. W. PARKIN, Clerk.

HOW SHALL I GATHER?

BY ELDER WILLIAM GORDON.

This is a question often asked by many of the Saints; but which has not been answered, seemingly, to their satisfaction, if we are to judge from its frequent repetition. I purpose making the foregoing question the basis for a few remarks, praying the blessing of the Lord to accompany them to the good of the Saints. This subject is one of great importance to this people in their scattered condition, but as I do not for a moment indulge the idea that I could advance all that should be said on the subject, I shall confine myself to the consideration of one principle, which I believe to be the most important, and, obedience to which, I am satisfied, is most conducive to the accomplishment of the gathering of the Saints, and leave the details or interstices to be filled up by more able exponents of the principles of the Gospel. The revelations of the last days plainly declare that the Lord will gather his people; and a Priesthood called by him to declare his will to the people is the agency by which he is going to bring to pass this important event upon the earth. But it becomes evident that if no individual would give heed to the warning voice of the servants of God there would be none to gather. How, then, will this be brought to pass? Just in the same way that the Saints have come into possession of any other blessing they enjoy—namely, by obedience to the stipulated requirements through which we are to be put in possession of this

boon of the Gospel. "Well," says one, "let me know the conditions upon which I can secure this blessing and I will gladly avail myself of the privilege, for I am sick of Babylon and all her evils." Do not startle, then, and I will tell you, It is obedience. "O, the old tale over again." Why, yes. Are you wearied with hearing the oft-repeated tale? Have you learned all the Lord requires you to learn? Have you lived by every word that hath proceeded from the mouth of God? If you have not, then you will have to listen to the warning voice of the servants of God, gently inviting you to obedience, until once you become familiar with the call and learn to submit to those counsels which have for their object the redemption of the Saints. I would ask, What is it that has wrought so much woe to the world? We find an answer to the question in the word disobedience. If there was any possibility of our having the approval of the Almighty by pursuing a course contrary to that which the Lord has always required of his Saints, then, indeed, we might with impunity pursue whatever path seemed to us best without incurring any great risk; but, as the gathering is a principle of the Gospel, it can only be attained by obedience to all the previous requirements and principles of the Gospel. If we want to be gathered home, we must have faith in God and in the Priesthood whom he has appointed, from the Prophet down to the Deacon, each

man in his place, and work unitedly together, all pulling the one way—that way being the right one.

There is a feeling existing with many who call themselves Saints that, if they do anything to roll on the Work of God, the man who presides over the Branch or Conference or Mission will get all the glory of such labor. But it would be well for those who entertain those feelings to get rid of them, if they want to keep pace with the Work of God; for, if they are long indulged in, they will prove disadvantageous to those who cherish them, causing them to fall into darkness. Satan is on the alert trying to seduce the people from the path of duty, and if the Saints are not mindful they will be led astray, without the power to extricate themselves, and be worse than if they had never known the truth. The way that I have learnt anything is by strictly adhering to the counsels of the servants of God who have been appointed to counsel me; by this means I have been enabled thus far to keep the Devil in his own place, and this is the experience of the Saints of God in all ages of the world; and when men get any other feeling than this they are liable to be overcome and fall into transgression. If we would escape the judgments about to be poured out upon a guilty world, we must be up and doing, seeking to the Lord for power to enable us to stand and work shoulder to shoulder with one another, that the purposes of the Almighty may be accomplished, taking care of the means at our disposal that none of it be wasted. But, instead of this, there is a disposition on the part many to make an unwise use of the products of the labor—spending it in drink and other foolish things, which, in reality, do not profit them.

The Saints, at least many of them, have the means in their power to do much for themselves in the way of emigration, and if they were prayerful and earnestly devoted to the truth, sustaining the Work of God by their means, as the Gospel requires, they would see the hand of the Almighty over them for good. But it is because many of the Saints neglect their duties

that they meet so many obstacles in their way; and, instead of looking the matter in the face as it is, they are willing to put the saddle in any place but upon the right horse. It was because of transgression that Israel was so long kept from inheriting the choice blessings of the land of Canaan, and it is because many have not carried out the counsel of the servants of God in this day that they remain in a scattered condition. There are, however, exceptions to this rule; and, no doubt, those who have faithfully performed the various duties devolving upon them in their different positions, and still have been unable to emancipate themselves from Babylon, will yet gratefully acknowledge the hand of a kind Providence in all that has befallen them and see that it was for a wise purpose under the controlling power of the Almighty. We need not indulge in the thought that we can get away from the Lord, for his eye is upon us all the time, through his angels from on high. He is leading this people and directing his Work upon the earth, and he will continue to rule and overrule circumstances for the benefit of the obedient, until his kingdom is established in power and till every blessing is secured to the Saints that has been promised from the beginning to the righteous. We have no more claim upon the Almighty for his blessings than the rest of mankind, only upon condition that we fulfil the covenants we have made with him and with his servants. Let us, then, with one consent, be up and doing, continually seeking to know what the Lord, through his Priesthood, requires at our hands to-day, that we may be prepared for the duties of tomorrow, taking advantage of every circumstance to effect our deliverance; that when the Lord opens up our way, through the counsels of his servants, we may be prepared to rise and go home, with the approval of the Almighty upon us as the reward of labors faithfully done, and thus be prepared to sit down in Zion among the veterans of truth who in all ages have labored unceasingly for the salvation of downtrodden humanity.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 8.)

April 28—Strong head winds, which increased to a tempest. The sails were close reefed, the tempest raging furiously, sea running mountains high. We shipped heavy seas, and, while in the midst of this scenery, the cry of help was heard in our cabin; we rushed to the scene and found the ropes giving way and breaking which held about 40 tons of luggage, piled up between decks, consisting of heavy trunks, chests and barrels, which, if once liberated from their confinement, would with one surge be hurled with great force into the berths of men, women and children, and would have endangered the lives of all.

On seeing the foundation of this mass giving way, Elders Richards, Woodruff, Pratt and others sprang to the place of danger and braced themselves against the baggage and held it for a few moments until we partially secured it, when the captain sent several sailors with ropes, who made the same fast and secure. When this was done, I repaired to the aft quarter deck with brothers Kimball, Richards, Woodruff and Smith and gazed upon the grandeur of the raging tempest and the movements of the ship for a short time. We all went below, except Elders Woodruff and Richards, who remained until a heavy sea broke over the quarter deck, which thoroughly drenched brother Woodruff; brother Richards was partially saved by throwing himself under the bulwarks; they then thought it best to leave, and followed our example by coming below. We did not sleep much during the night, for boxes, barrels and tins were tumbling from one end of the cabin to the other, and in the steerage 15 berths were thrown down, nine at one surge, all the men, women and children thrown together in a pile; but no lives were lost nor bones broken.

—29.—The gale has ceased; sea rough; sun shines pleasantly; a fair wind for the first time since the day of sailing. We are sailing ten knots an hour; nearly all had a good night's

rest; I was very sick and distressed in my head and stomach.

—30.—Fine breeze; sailing ten knots an hour; fears entertained that the ship was on fire, as smoke arose, but it was found to come from the cook's galley. Brother Woodruff, in the morning, was requested to carry the dishes to the cook for washing; he got his hands full of dishes of various kinds, and, as he stepped to the door of the galley, the ship gave a dreadful lurch and rocked until her studding sails reached the water; this unexpected heave plunged brother Woodruff head foremost about ten feet, the whole width of the galley. The cook, in trying to save him, fell on the top of him. As this was his first introduction to the galley since he had been at sea, he begged the cook's pardon for such an abrupt entrance and withdrew, leaving the cook with three smashed fingers to pick up his dishes at leisure, they being scattered from one end of the galley to the other. When the cook saw me, he beseeched me very earnestly, whoever I sent to the galley, for mercy's sake never to send Mr. Woodruff again, as he came nigh getting killed by him.

May 1.—Fine beautiful morning; the passengers have got over the seasickness and all seem cheerful. Fair light breeze; water smooth; nineteen pieces of canvas spread; sailing twelve knots an hour.

—2.—Strong favorable wind; cloudy; sailing twelve knots an hour. We saw a fin-back whale rise out of the water several times about twenty rods from the ship.

—3.—Morning calm; strong, fair breeze in evening; sailing twelve knots an hour.

—4.—Clear, serene morning; water almost perfectly smooth; scarcely air enough to move a sail. The captain took the names, ages and occupations of each person on board, to make a correct entry when he arrives in port.

—5.—Warm, pleasant morning; almost a dead calm; sounded, but did

not find bottom. We saw a large shoal of porpoises to the north of us. Elder Peter Maughan lost a child, six weeks old, this morning. His wife died a short time before he set sail. The body of this child was committed to the watery grave by sewing it up in canvas and tying a stone to it, sinking it in the sea on the Banks of New-

foundland, lat. $42^{\circ} 25'$, long. $50^{\circ} 10'$. Evening chilly and foggy.

—6.—Slight breeze; sailing eight knots an hour. All the Saints on board are well, except sister Richards, who is still feeble. We enjoy ourselves well, singing and praying with the Saints morning and evening.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 9, 1864.

THE PEACE ENJOYED THROUGH THE GOSPEL.

ONE of the most glorious heritages which Jesus left to his disciples, and which is inherited by all those who are sincerely obedient to the truths which he taught and the ordinances he established, is the blessing of peace. It is an inseparable accompaniment of the Gospel, and is one of the most beautiful characteristics of all who have humbly bowed in obedience thereto. They enjoy peace in their own bosoms—a peace beyond the power of earthly language to express—and diffuse around them, in their families, or wherever they may go, a holy and peaceful influence. Who that has been made a partaker of the Spirit of the Lord, and has tasted of that peace which, to all but those who have experienced it, passes all understanding; whose soul has been lit up with the glorious intelligence of eternity—when the whole face of nature seemed enrobed in fresh habiliments of inexpressible loveliness, and the trees of the field as their leafy branches were swayed to and fro by the gentle breeze, and even the waves of the ocean as they chased each other, and rose and fell, and flung their glittering spray towards heaven as they danced in sparkling joy, seemed to be praising God—who that has experienced this ineffable joy would exchange one hour of such happiness for a life-time spent in the turmoil, anxiety, uneasiness and strife which fill the hearts of the wicked, even though that life-time should be adorned by all the glitter and tinsel which fashion could devise or wealth purchase? And yet this is the rightful heritage of every Saint, however humble, poor or despised he may be by the proud and the wise and the wealthy of the earth.

Jesus said to his disciples, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." That is, the peace which should be bestowed by his Spirit would not be like that ephemeral peace possessed by the world; it should not be, like that, unsatisfactory and uncertain—enjoyed to-day and gone to-morrow. Unlike the peace guaranteed by human treaties and earthly princes—which is so often marred and destroyed—this

peace of which Jesus spoke was to be a well of water, springing up into everlasting life and joy in the bosoms of all who would accept this proffered, priceless boon.

The inestimable value of this blessing will be at once evident to all who for a moment reflect upon it. There can be no true happiness—no permanent enjoyment without it. The social circle to which this heavenly visitant is a stranger,—though surrounded by all the comforts and luxuries which wealth could purchase, would only be the abode of misery; while the nation that is deprived of it,—however powerful and vast in resources, is in a most deplorable condition. The nations of the earth and their rulers are all anxious—probably more so than they ever were—to secure this blessing for themselves. This may appear paradoxical when we reflect upon the immense preparations which are being made in Europe for a general and dreadful war which all fear is approaching, and the terrible conflict which is raging in America. But these very preparations prove their anxiety for peace. They hope, by being prepared for war, to avert it—each hoping to overawe its neighbor, and to make all—as they evidently have been—afraid to strike the first blow. Their uneasiness and anxiety, together with the fruitless efforts which have been made to bring about a concert of action among the crowned heads of Europe, which it was hoped would result in a general and permanent peace, are proofs of their earnest desire to obtain this blessing—always provided, however, that they can have it in their own way and consistently with the accomplishment of their own selfish designs. Ask the Southern Confederacy what they are fighting for; the answer will be,—“Peace; all we want is peace.” Ask the North what they are contending with the South for and they will say,—“To transmit to our posterity the blessing of peace and liberty which we feel would be destroyed if the principle of Secession were permitted to be established.” When Europe shall be plunged into war, the answer to this question from every nation engaged in it would be,—“We are fighting for self-preservation.” Or,—“We interfered, hoping to prevent a general war and to preserve the peace of Europe; we are now fighting that we may be able to restore and establish that peace upon a solid and permanent basis.” Still are they all receding farther and farther from the dearest object of their ambition. Now the Gospel would give peace to the world just as surely as it does to a family or to an individual, if the world would receive it. There is one, and only one way, by which a universal and lasting peace can be secured to the nations of the earth, and that is, by their submitting to the dictation and government of the King of Peace, and by bowing in obedience to the principles which he has enunciated. But this they will not do; therefore they must reap the fruits of their own unwise and obstinate course. Yet, if they would thus submit, there is not one of the vexed questions which at present divide the North American States and threaten to distract Europe but what the Lord would inspire his servants with the necessary wisdom to settle in an amicable and speedy manner. The immunity from war and its attendant horrors, and the internal peace and prosperity which the Latter-day Saints enjoy in Utah, is an evidence of this. They are there situated in the very heart of a powerful nation which is engaged in a gigantic civil war; they are, as the citizens of a territory, subject, even more than the citizens of their neighboring States, to the domination and dictation of the most powerful section of that nation; and yet, while every other State and Territory has felt most bitterly the effects of that terrible fra-

tricial war—either in desolated homes, and fields and cities destroyed by the ruthless invader and the contending armies, or by the loss of thousands of their bravest sons whose blood has moistened many a distant battle-field, and whose disconsolate relatives mourn in hopeless anguish over the absence of the loved-ones who may never more return—they have been permitted to enjoy, unmolested, their peaceful homes, while their husbands and sons, their fathers and brothers, instead of being involved in the fiendish struggle going on around them, and imbruing their hands in the blood of their fellows, are engaged in the peaceful avocations of life, and in the holy, Godlike labor of striving to enlighten, benefit and bless poor suffering humanity. The world can see and must confess that we owe these blessings to the principles we have embraced. We feel that we are indebted to the Lord for them, and we thank and praise him for his goodness. Now, if the Lord can and does bestow peace upon the Latter-day Saints in Utah, when their enemies are using every means in their power to involve them (the Saints) in the calamities and sufferings they themselves are enduring, how easy would it be for him to give peace to Europe or the world, if its nations and rulers would submit to his guidance.

It is necessary, however, for the Saints to understand that there is only one condition upon which they can continue to enjoy peace either here or in Zion,—that is by persevering and unswerving obedience to the commands of the Lord. It is not enough that we have once received of the Spirit of Peace and been made partakers of its holy influences; we must continue to increase in the enjoyment of this Spirit, or, as the spirit of contention and war increases around us, we shall inevitably be drawn into the great maelstrom of destruction. Protection is guaranteed to us *only* in the path of duty and faithfulness. There the armed legions of heaven are pledged to guard the Zion-ward traveller from all the marauding attacks of his enemies; but, if he strays from that pathway he becomes the legitimate prey of the Adversary and his hosts.

ABSTRACT OF CORRESPONDENCE.

SOUTHAMPTON DISTRICT.—Elder Warren S. Snow writes from Southampton on the 1st of December last. He enjoys good health and is happy in the labors of the Lord's ministry. He says:—"I shall leave Southampton in a few days for a tour through the District, to learn of the condition of affairs. All is well and moving in the right direction for the advancement of the truth. May God bless you in your labors in this land; as for me I feel to do my duty and to help to roll on the great cause of Zion, and to be one with you in publishing glad tidings of peace among the inhabitants of this corrupt land, and of sustaining my fidelity before God and his servants, that it may be said of me, in a coming day, that I have done honor to myself and the cause of God while in England."

LEICESTERSHIRE CONFERENCE.—Elder Oscar F. Lyons writes to us on the 10th December last from Leicester, and says:—"I feel to rejoice in the Work of God, and my desire is to do all the good I can. I have baptized several, and I go about teaching the erring ones how they may gain their salvation and obtain the blessings of God as the Saints do. I know we have a great deal to

contend with, but if we do right God will aid us to overcome. I have faith to believe that if we obey the counsels that are given to us from time to time we will be blessed continually."

✓ **FRANCE.**—Elder Louis A. Bertrand writes us from Paris, Nov. 28th, of which communication we present a few extracts to our readers. He says:—"Frenchmen, speaking of them generally, are the most incredulous people in Europe. They believe only what they see with their natural eyes, and in that respect they constitute a very peculiar people. They have lost the religious faith of their forefathers, and they feel perfectly indifferent about religion. The Parisians are spiritually dead towards everything pertaining to salvation. In my isolated situation the reception of the *Star* and the perusal of your very instructive articles on every subject are most valuable to me. My health is good, and my faith is stronger than ever."

✓ **SWISS AND ITALIAN MISSION.**—Elder Samuel H. Hill writes from Geneva, on the 3rd ult., informing us of his safe arrival there, in company with President John L. Smith, who met him at Rotterdam and accompanied him to Geneva. Elder Hill was in the enjoyment of health and had commenced his labor of learning the language, so as to be more useful in disseminating the principles of the Gospel to the people in their own tongue. Of his journey to Geneva he says:—

✓ "I had a very pleasant passage of four days from Liverpool to Rotterdam, where I met brother J. L. Smith, who was in the enjoyment of good health. The day I landed was the anniversary of the French troops evacuating Holland, and the streets were one mass of people, all with something yellow attached to their persons, singing and shouting and making the most confused noise I ever heard. In the evening the city was illuminated with fire-works of all kinds, which formed really a grand sight. We stopped there one day visiting some of the Saints, whom we found feeling well in the Work. From there we took steamer for Mannheim; we had a very pleasant passage. Took train from there to Carlsruhe, where we stopped one day and held meeting; the Saints were all in good spirits and felt like going on in the good Work. We passed through Basil and Zurich, at the latter of which places we staid three days, holding two meetings in that time and having full houses; we had a very good time. Brother Smith gave the Saints much good instruction, and they all seemed to enjoy the counsel and paid good attention while he was talking. We held meeting again at Beil, and had a full house of Saints and strangers; they all, I believe without one exception, went home feeling repaid for being present. We arrived in Geneva on the 1st inst. It has afforded me much pleasure to visit the different Branches, in company with brother Smith, and I believe there are some honest-hearted people in this country, and the Work is making as rapid progress as it possibly can under existing circumstances, for this is a land where there is not much liberty for persons professing the principles we do, and when the people see a man who will not lie, curse and swear, &c., they say in a moment he is a 'Mormon.' I think this is about as good a school as a person can possibly be placed in to give him an experience. The Saints here are a very warm-hearted set of people."

Elder John L. Smith writes from Geneva, under date of Dec. 3rd, informing us of his return to that place from Rotterdam and of his continued health and labors in the ministry. Elder Riter is at present in East Switzerland, in company with Elder Schramm, and he says they are doing well. Brother Nebeker has commenced to speak a little to the Saints. Brother Hill has commenced his efforts to acquire the language. Everything was in a prosperous condition and the Saints were rejoicing in the instructions given them from time to time.

CORRESPONDENCE.

✓ ENGLAND.

SHEFFIELD DISTRICT.

Leeds, Dec. 11, 1863.

President Cannon.

Dear Brother,—Since my last communication to you, I have visited the Conferences which comprise the Sheffield District several times and find the Saints are improving in faith and good works. Many of them are paying their Tithing, the result of which is, they enjoy more of the spirit of the Gospel, with its attendant gifts and blessings, and realize the benefits which in all ages have followed the Saints when obedient to the counsels of the holy Priesthood of God. They not only feel that they are endeavoring to save themselves, but that they are laying the foundation for the salvation of their dead, and bringing about that happy time when the hearts of the fathers shall be turned to the children and the hearts of the children to the fathers.

The meetings are well attended by the Saints and strangers, who listen attentively to the principles of divine truth enunciated by the servants of God. Many of them appear to be awakened to a sense of their position in witnessing the literal fulfilment of the signs, spoken of by our Savior, which were to precede his coming.

We are adding to our numbers every week by baptisms. On Sunday last there were five young men baptized at Halifax, a Branch of the Church in Leeds Conference, and there are several more ready for baptism. There were also eight baptisms in Leeds Branch the other week, and we expect several more to-morrow.

I have divided the Leeds Conference into two districts. Elder Lee is laboring in what I call the Bradford District with good success. He is visiting the merchants at their stores, the clerks in their counting-houses and the people at their firesides. They are forcibly struck when they see a man at his advanced years, whose temples are adorned with the silver hairs of age,

who has left his home and travelled nearly 8,000 miles to preach the Gospel, having neither purse nor scrip. They are astonished at the testimony he bears of the character and truth of our Prophet, Joseph Smith, and the fearful scenes of persecution which the Saints have had to pass through in the once United States of America, and this comes with greater weight when he can tell them that oftentimes he has tracked his family by the marks of blood on the snow-fields of the wild prairie. He feels well and rejoices in his labors.

Elder Swan is laboring in the Leeds District. The work is progressing under his administration, and by his kind and gentlemanly course he is gaining the love and confidence of the Saints and also the respect of many of the world. We have taken a new hall in Leeds; it is situated in Hunslet-road. I think the move will be beneficial. We will open it on the 13th inst. by holding Conference, when the Saints expect to have the pleasure of your company.

Elder J. Nicholson writes to me cheerfully regarding the Work in Hull. Your visit at the last Conference has done much good. The Saints seem desirous of carrying out those wise counsels and instructions you gave them. There have been several baptized since Conference and others are nearly ready.

I have also much pleasure in announcing that the Sheffield Conference is in the progressive mood.

At our Conference and tea party, held on the 29th and 30th ult., at which you were present, an excellent spirit was disseminated and the Saints are feeling the warm and genial influences of the Gospel. In a letter received from Elders Stringam and Fowler, they inform me that they have had some good meetings in several of the Branches, and have received invitations to visit some who are not in the Church. Several have been baptized since the Conference. Elder Stringam has fully recovered from his

severe attack of small-pox. It seemed at times as if the destroyer would have prevailed, but, by the exercise of faith and the administration of the ordinances of the Gospel, he has finally been put to rout. Elder Fowler, myself and several of the Saints were unremitting in our attention to him; Elder Fowler and he are doing a good work.

Our emigration prospects in this District are excellent. Many are realizing the necessity of fleeing out of Babylon. The ominous clouds which are hanging over the nations warn the Saints of the judgments that are coming, and they are desirous to fulfil the words of the Prophet Isaiah, where he speaks of the house of God being raised on the tops of the mountains and the nations flowing thereto.

As for myself, I never felt happier than I do at present. I desire to faithfully discharge the duties devolving upon me, and warn both Saints and sinners of judgments and calamities which are being and will be poured out on those who reject the great Latter-day Message, so that when my labors are finished in these lands and I am privileged to return to the home of the Saints in the vales of Ephraim, I may be counted worthy to receive from the servants of the Lord the welcome plaudit, "Well done."

With kind love and best desires for your prosperity in the kingdom of God, and wishing you, your associates and the Saints a Merry Christmas and Happy New Year, I remain your brother in the Gospel,

JOSEPH BULL.)

SCOTLAND.

SCOTTISH DISTRICT.

Edinburgh, Nov. 27, 1863.

President Cannon.

Dear Brother,—Again with pleasure I embrace a few moments to acknowledge the receipt of your letter giving notice "of the General Conference of the Elders to be held at Birmingham on the 31st Dec. next," and also to let you know further of my labors in the Scottish District. Since writing to you at Glasgow, Nov. 6, I have visited the Dundee Conference. On my arrival at Dundee, on the 7th inst., I

was kindly met at the station by brother McCune, President of that Conference, and brother John Sharp, jun., Travelling Elder, who took every pains to make me acquainted with the Saints. I attended four meetings in the Dundee Branch, and visited from house to house nearly every family there belonging to the Church. On the 12th inst., in company with brother McCune, I went to Arbroath, a distance of 18 miles, where I attended three meetings and I also met with the Priesthood in Council meeting. We staid in Arbroath five days, visiting and imparting to the Saints such counsel and instructions as we were led to give by the Spirit, suiting their varied wants and circumstances. Dundee and Arbroath contain the chief part of the Saints of this Conference, and we visited and partook meat with nearly every family; the Saints here are a generous, kind-hearted people, and rejoice to have visits from the Elders, and will listen to their counsels with eagerness; but I am sorry to say, with too many, as soon as the Elders are gone they forget what they have heard, or have not energy enough to put it into practice, and, like Israel of old, "The word preached does not profit them, not being mixed with faith," and like as they were then so are too many now, ("Where is this man Moses"); if the Elders are not constantly round where they can see them, they are ready to follow after strange gods—gods of the Gentiles. They look for the Elders to do it all. Thus it is the constant work of the Elders to be round among them to fan, if possible, the little spark remaining to keep it from all going out. Among the faithful, however, I am happy to say there is an increased faith and desire for their deliverance from Babylon, and they feel willing to make every reasonable sacrifice that is within their power to accomplish it. There is a manifest spirit in the Priesthood to take hold with renewed energies to prune up and set in order their respective Branches. I felt to call upon them to arise to a knowledge of the importance of their duties, to humble themselves before God and to get the spirit of their office and calling and clear their skirts that they might have

the satisfaction of knowing that they were worthy to sit in judgment upon their fellows. My health is gradually improving and I feel to rejoice more and more in the Work of God.

May the Lord strengthen you and

all the faithful and keep you in his love. With love to yourself and your fellow-laborers, in which brother Brown joins, I remain your brother in the Gospel,

ISAAC BULLOCK.

SUMMARY OF NEWS.

AMERICA.—Advices from Knoxville of the 14th ult. had been received, announcing that General Burnside had relinquished the command of the forces in East Tennessee to General Foster, and was himself on his way to Cincinnati. The Federals in pursuit of General Longstreet's column had advanced beyond telegraphic communication with head-quarters, but scouts had brought unconfirmed reports that much of the enemy's artillery had been captured. The Federal negro brigade under General Wilde has captured and occupied Elizabeth City, North Carolina. An expedition, under the command of Brigadier-General Wistar, has penetrated the Confederate lines to Charles City Courthouse, within 18 miles of Richmond. The Confederate camp at that point was surprised by the Federal cavalry, who captured 8 officers and 82 men and a number of horses and mules, besides destroying arms, ammunition and provisions. General Breckenridge had been relieved of his command under Hardee. The Federal General Buford was very ill with typhoid fever. In the Senate, Mr. Lane, of Kansas, had introduced an important bill to restrict the speculative traffic in gold and silver and exchange. In the House of Representatives, the President's Message had been referred to a committee. President Davis' Message was delivered to the Confederate Congress on the 7th ult. He speaks despondingly of the loss of Vicksburg, Port Hudson and many other points. Affairs in the army of the Potomac remain unchanged. Charleston despatches are to the 8th ult., on which morning a brisk fire between Forts Moultrie and Battery Gregg was opened. The Federals have ceased firing on Sumter. General Longstreet's retreat from Knoxville is attributed by Southern despatches to General Burnside having received heavy reinforcements. The Confederates fell back to Morristown, where it is said they intend to make a stand. Their loss at Knoxville is calculated at 600, principally in Boyd's division. Confederate accounts from Dalton to the 8th ult. say that the Federal cavalry were attacked and driven a mile beyond Ringgold. The Federals are reported to have captured much of Longstreet's artillery and baggage. It is also reported that Longstreet's rear guard had repulsed Sheridan, who was pursuing him, with heavy loss, Sheridan being badly wounded. Both these reports require confirmation. General Butler has despatched a negro regiment, which has occupied Elizabeth City, N.C., and will make it the base for future operations. Congress has called for reports of General M'Clellan's campaigns. The *New York Herald* declares that President Lincoln's administration and conduct of the war and Cabinet have proved a failure.

POLAND.—Another proclamation of the Polish National Government has been published in Warsaw, in which the origin and object of the insurrection are again stated. The proclamation points out as principles of the movement equality of all inhabitants before the law, and free landed property for the peasantry. The proclamation states, in conclusion, that the insurrection will be continued with undiminished vigor. According to advices received at Breslau, the Russian General Czengery, with 2,000 men, attacked the Poles under Bossak and Eminowicz on the 14th ult., near Rachow, in the government of Lublin. It is stated that an attack made by Chimiclinaki upon the rear of the Russian force compelled the latter to retreat. There were many killed and wounded on both sides.